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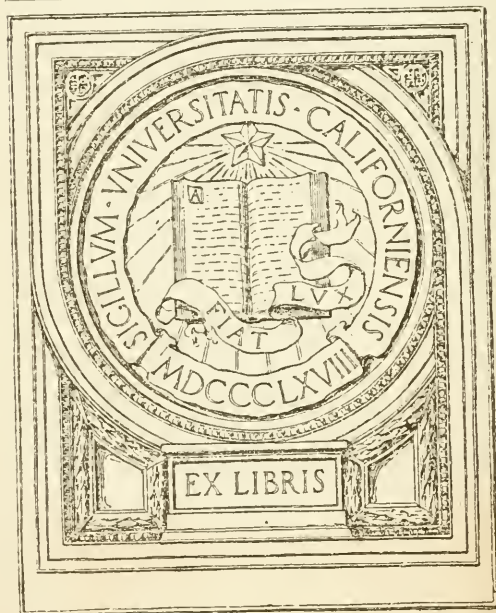
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JOHN FISKE

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DORMAN B. EATON.

1823-1899.

"I think everyone, according to the way Providence has placed him in, is bound to labor for the public good as far as he is able."—JOHN LOCKE.

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DORMAN B. EATON was born in Hardwick, Vt., June 27, 1823. He was the son of the Hon. Nathaniel Eaton and Ruth Bridgeman Eaton. The earliest American Eaton was John of that name, who, coming from England in 1635, settled in the Massachusetts Colony. Dorman B. Eaton graduated at the University of Vermont in 1848 and the Harvard Law School two years later, taking the prize for the prize essay upon his graduation. A member of the Prize Committee for the award was Judge William Kent, of New York City, son of Chancellor Kent, the author of the "Commentaries." Judge Kent immediately offered young Eaton employment in New York as his assistant in editing the "Commentaries" of the elder Kent. Mr. Eaton was admitted to the New York bar in 1857, and eighteen months after graduation became the partner of Judge Kent. He at once attracted attention by his legal ability, and entered upon a distinguished career, not only in active practice, but as a writer upon legal and civic subjects.

He was married in 1856 to Miss Annie S. Foster, of New York City.

Mr. Eaton drafted the health laws which inaugurated the administration of that department in New York City. He was, also, counsel for the Erie Railway and for the Boston, Hartford and Erie. The sharp contests in which railroad administration was involved at that time brought Mr. Eaton into active opposition to the administration of Fiske and Gould. His successes in the legal contention with these men brought about active enmity upon their part toward him. On the night before an important action in the courts an attempt was made upon Mr. Eaton's life upon Fifth Avenue by unknown persons, and he was seriously injured. This painful incident did not deter Mr. Eaton from opposition to wrongdoing, but upon his recovery he entered upon his life work as a worker in municipal reform and for the reform of the Civil Service.

In connection with Civil Service reform Mr. Eaton made two extended tours in Europe for the study of the subject, both in England and on the Continent. In 1873 President Grant appointed Mr. Eaton Chairman of the National Civil Service Commission at Washington, in

which place he succeeded the Hon. George W. Curtis. When the reform was practically abandoned by the Government in 1875 Mr. Eaton renewed his efforts in its behalf, speaking and writing with such good effect that, after making a report for President Hayes, in 1880, upon the condition of the Civil Service in the Post-Office and Custom House in New York City, the Government returned to the serious consideration of the Civil Service. In 1883 Mr. Eaton was appointed again upon the Commission by President Arthur, and was reappointed by President Cleveland in 1886. The national law for the administration of the Civil Service was drawn by Mr. Eaton, and remains practically unchanged to-day. How well Mr. Eaton exemplified his own theory respecting the Civil Service may be seen in the fact that he served under four administrations as Commissioner.

His public service was rendered, for the most part, outside of official life, as a private citizen, working for the public good. In 1870 he gave up a lucrative practice and all private business and for thirty years devoted himself to the high vocation of a publicist and student of municipal conditions. His last-published work, "The Government of Municipalities," issued from the press

only a few months before his death, and was the best fruit of his ripe wisdom and rich experience. He died at his home in New York, after a brief illness, on the morning of December 23, 1899, and was buried in the burial ground of the family at Montpelier, Vt., on December 26th.

Memorial Service

OF

DORMAN B. EATON,

HELD IN THE

CHURCH OF ALL SOULS,

NEW YORK,

JANUARY 21, 1900.

VOLUNTARY, Largo by Handel, - Organ and Violoncello

PRAYER, - - - - Rev. Thos. R. Slicer

Our Father, we pray thee that the divine spirit may be in this service ; that we, whose love is restricted to the duty of memory, and longs for its other offices, may be able to feel that life grows more sacred, and its duties gather sanctity, and that the will of God sounds more clearly, calling us to complete the work laid down by thy workman who has gone before. O spirit of the living God, who art in our lives the breath of life, in our hearts the divine affection, and in our lives the law divine, brood us, we pray thee, this hour, kindling our diviner nature to its highest offices, and leading us by the paths that have been marked out before us, along the ways God shall choose.

We thank God that we may hold this service in this hour with unclouded hearts ; that there is naught within us to dim our vision save our grief, and naught in us to give bitterness save our loss ; and that in the fidelities of life, in the splendid achievements of human intercourse and human service, we call God to witness the work in man's behalf, and through man, and the fidelity and courage and devotion of his child. From this hour may we be better—better as workers, better as well-wishers, better as aspiring spirits, unto the higher levels of life ; and to this end we give ourselves again to God, and dedicate ourselves unto thy will. Amen.

HYMN, - - - - - Congregation

O God, the Rock of Ages,
 Who evermore hast been,
 What time the tempest rages,
 Our dwelling-place serene :
 Before thy first creations,
 O Lord, the same as now,
 To endless generations
 The everlasting thou !

Our years are like the shadows
 O'er sunny hills that fly,
 Or grasses in the meadows
 That blossom but to die ;
 A sleep, a dream, a story
 By strangers quickly told,
 An unremaining glory
 Of things that soon are old.

O thou, who canst not slumber,
 Whose light grows never pale,
 Teach us aright to number
 Our years before they fail.
 On us thy mercy lighten,
 On us thy goodness rest,
 And let thy spirit brighten
 The hearts thyself hath blessed.

ADDRESS, - - - - - Dr. Stephen Smith

ADDRESS, - - - - - Hon. Carl Schurz

SOLO, - - - - - Violoncello

ADDRESS, - - - Mr. John Harsen Rhoades

ADDRESS, - - - - - Rev. Thos. R. Slicer

HYMN, - - - - - Congregation

How happy is he born or taught,
 Who serveth not another's will ;
 Whose armor is his honest thought,
 And simple truth his highest skill ;

Whose passions not his masters are ;
 Whose soul is still prepared for death,
 Not tied unto the world with care
 Of prince's ear or vulgar breath ;

Who God doth late and early pray
 More of his grace than goods to lend ;
 And walks with man, from day to day,
 As with a brother and a friend.

This man is freed from servile bands
 Of hope to rise, of fear to fall ;
 Lord of himself, though not of lands,
 And having nothing, yet hath all.

Sir Henry Wotton.

BENEDICTION, - - - Rev. Thos. R. Slicer

VIOLONCELLO AND ORGAN.

Address by Dr. Stephen Smith.

The progress of the race is largely affected in each generation by a few pioneers who, with toil and sacrifice, prepare the way for the advance. Of these pioneers some blaze the future course in the unexplored and trackless forest ; others remove the obstructions which impede the builders ; while a few expert engineers bridge the rivers, tunnel the mountains and lay broad and deep the foundations of the great highway along which humanity passes to a higher civilization. Unfortunately these pioneers are not always known to public fame, and far too often, though benefactors of their race, pass away without a proper recognition of their services. This apparent neglect is not due to a lack of appreciation of their work by the people, but rather to the fact that their labors are performed in obscurity, and hence are unknown. Far in the wilderness, or deep in the tunnel, or in the mire of the caisson, they toil all unseen by their generation, sacrificing health and often life while searching for the true pathway or laying its foundations. When the bridges are built, the tunnels completed and the broad highway is thrown open for travel and traffic, few or none of the passing throng give a moment's thought to the labors and sacrifices of the builders, or the tribute of a sigh to the memory of those who perished at their work.

Impressed with a sense of public obligation and of a duty to the memory of a citizen with whose labors and

sacrifices in the interests of this city I had special opportunities to become familiar, it has been a grateful task to place on record some of the incidents in the life of Hon. Dorman B. Eaton as they came under my personal observation. He was by nature, education and association a reformer of the civil administration. Born and bred in the rural communities of Vermont, educated at Harvard, a partner of the famous Judge Kent, of this city, and an associate of men of the type of William Curtis Noyes, Charles O'Connor and others of equal reputation, Mr. Eaton was admirably equipped for the great work to which he devoted so much of his life and energies. Nor was he a reformer whose methods were simply destructive of what he regarded as wrong or evil in the municipal government; on the contrary, his mind was eminently constructive, and consequently he sought to remedy defects by substituting the new and best for the old and worst with as little friction and disturbance as possible. Thus he quietly and without observation, as a master builder, laid the foundations and reared the massive superstructures of four of the best organized and most efficient departments of our city government—viz., the Department of Health, the Fire Department, the Department of Docks, the Police Judiciary.

My personal acquaintance with Mr. Eaton began in the year 1864, when we became associated in an effort to secure reforms in the sanitary government of the City of New York. Although prior to this date there had been periods of agitation in favor of a more efficient health organization, especially when epidemics, like cholera, visited the city and the utter worthlessness of our health

officials became apparent, yet there had been no such organized effort as that of 1864. Previous agitation had, however, been very useful in preparing the way for the final struggle, by creating a popular interest in these reforms and in rendering the public mind both sympathetic and receptive. Some of the incidents leading up to the events of 1865 and 1866 are worthy of mention. In 1865 the Academy of Medicine appealed to the Legislature for relief from the evils of an insufficient health organization, and as a result a committee of that body investigated the sanitary condition of the city. It appeared that there were four separate departments devoted to the conservation of the public health. First, was the Board of Health, composed of the Aldermen and Mayor. When this body was organized as a Board of Health it had supreme power, both in the abatement of nuisances and the expenditure of money. So much and so justly was this Board feared, that Fernando Wood, while Mayor, refused to call it into existence during an epidemic of cholera, declaring that the Board of Health was more to be feared than the pestilence. Second, was the Commissioners of Health, composed of the Mayor and the Recorder, the City Inspector, the Health Commissioner, the Resident Physician, and the Port Health Officer. This body had no adequate power and was perfectly useless both for good and evil. Third, was the Resident Physician, whose duties were limited to visiting the sick poor. Fourth, was the City Inspector, a most formidable official politically, for he had the right to expend annually \$1,000,000 without "let or hindrance." His jurisdiction extended to the

cleaning of the street, gathering vital statistics and preserving the public health by the appointment of health wardens for each ward. The investigation showed that this department, the only one which actually exercised public-health functions, was permeated with corruption, ignorance and venality. The City Inspector was the lowest type of ward politician, the vital statistics were crude and unreliable, there was no pretense of cleaning the streets, and the Health Wardens were for the most part keepers of saloons. It was shown in the evidence that no Health Warden ever dared to visit a house where there was a case of contagious disease. One, who was asked what is the best method of preventing small-pox, replied: "Burn sulphur in the room." Another, asked to define the term "hygiene," said: "It is a mist rising from wet grounds." The report of this committee created a profound sensation and gave the first impetus to a reform movement. A number of prominent physicians and influential citizens became deeply interested in the subject and determined to secure proper legislation. Health bills were annually prepared and sent to the Legislature only to be rejected under the direction of the City Inspector, whose \$1,000,000 was expended freely in the lobby at Albany. But the agitation increased in force with successive defeats, a large and still larger number of people were added to the ranks of the reformers until the movement culminated in the organization of the Citizens' Association in 1864, with Peter Cooper as president, and upwards of a hundred of the leading citizens as members. The moving spirit in organizing and managing this powerful body was Mr.

Nathaniel Sands, an ardent and enthusiastic sanitarian. Two departments were created in the Association through which the principal work was to be done ; viz., a Council of Law and a Council of Hygiene. Mr. Eaton was an active member of the former, and I was for a considerable time secretary of the latter. Thus we were brought into frequent consultation over a public health law, which the Association had determined to have prepared for introduction into the next Legislature. It was decided that the Council of Hygiene should make a first draft of the bill in which should be incorporated the necessary sanitary provisions. This draft was then to be submitted to the Legal Council for completion in legislative form. As secretary of the Council of Hygiene I had to prepare the first draft of the bill, which was done along the lines of former bills and seemed to the members to be a very perfect piece of work. When, however, the bill came from the Legal Council, scarcely a shred of the original draft was recognizable.

Though the Legal Council was composed of the leading lawyers of the city at that time, the revision and completion of the health law was committed to Mr. Eaton, a junior member. This selection proved to be of immense importance to the immediate sanitary interests of this city, and secondarily to the creation and administration of the health laws of the United States. The field of sanitary legislation was entirely uncultivated in this country at that time, and the principles on which health laws should be based were unrecognized except by the more advanced students. Mr. Eaton fortunately proved to be one of the few citizens who had kept pace with the

progress of sanitary reforms in England, and entered fully into the spirit of the great movement that for a quarter of a century agitated the people of that country. Alarmed by the high death rate annually reported by the Registrar General, and informed that the larger part was due to preventible diseases, the public demanded adequate remedial measures of Government. The contest was long and most exciting, the issues often being carried into the arena of politics. The Prime Minister once declared that there was such a craze about sanitation that the rallying cry of an election campaign might well be "*Sanitas sanitatis omnis sanitas.*" The triumph of the reformers was finally complete, and England adopted a code of health laws that are models of excellence, and which, in their enforcement, have made its cities and towns the healthiest in the world.

When our health bill came from the hands of Mr. Eaton it was evident in every line that he had made an exhaustive study of the English health code and had become thoroughly imbued with its spirit. The language was not altogether familiar, and in the involved sentences there were intimations of extraordinary powers quite unknown to our jurisprudence. When he brought the completed bill before the Legal and Medical Councils for adoption it was subjected to a most searching criticism. While most of its sections were clear and readily understood, there were portions which were so obscure, owing to the methods of expression employed, that the legal members were in doubt as to the proper construction to be put upon them, while the medical members were altogether at a loss as to their meaning. Mr. Eaton

explained the theory of modern health legislation as illustrated by the English laws, and contended that a thoroughly organized and efficient Board of Health must have extraordinary powers, and must not be subordinated to any other branch of the civil service, not even to the courts. What it declares to be a nuisance—dangerous to life and detrimental to health—no one should call in question. When it orders a nuisance to be abated within a given fixed time no mandamus should avail to stay its action or the enforcement of its decree. A Board of Health, in his opinion, should make its own laws, execute its own laws and sit in judgment on its own acts. It must be an *imperium in imperio*. England, the foremost country in the world in the cultivation of sanitary science and in the application of its principles to practice, had by its legislation for a quarter of a century established a precedent which it was right and safe for us to follow. He predicted that if this bill became a law its operations would be so beneficial that it would not only become very popular in this city, but that it would be the basis of future health legislation in this country. He believed, however, that no Legislature would pass a bill containing such powers if these powers were made a prominent feature of the bill. For that reason he had adopted that involved expression peculiar to English law which required a judicial interpretation to determine the precise meaning. The bill was approved in the form presented by Mr. Eaton, and preparation was made to secure its passage.

As the City Inspector with his Health Wardens always appeared at Albany when a health bill was before the

Legislature, denying vociferously the alleged unsanitary condition of the city, Mr. Eaton advised that the Association make a careful inspection of the city with its own inspectors. This inspection was organized by the Council of Hygiene and prosecuted during the summer of 1864 by young physicians, and was the most exhaustive study of the sanitary condition ever made of a city, even by officials. The results were published in a large volume which has been pronounced by authorities at home and abroad as equal to the best official reports of European cities. The bill was early introduced into the Legislature of 1865. In due time it came before a joint committee of both houses, with Senator Andrew D. White in the chair. The City Inspector, with his Health Wardens, was present, and a large attendance of members with several prominent citizens of New York. At Mr. Eaton's request I described the deplorable sanitary condition of the city as revealed by our inspections and explained the medical features of the bill. He followed with a brilliant and exhaustive speech on the nature of sanitary legislation and the value to cities of adequate health laws administered by well-organized boards of health. At the conclusion of the hearing the members of the Committee assured us that if the two houses were in session they would pass the bill at once. But we were doomed to disappointment. The City Inspector secured delays, and meantime employed through his agents the means at his command to defeat the bill. The agitation, however, was continued during the year, chiefly through the *New York Times*, then under the management of Mr. Raymond, an ardent reformer. Mr. Eaton advised the Medical

Council to interest the physicians of the country, and especially urge them not to nominate men who had voted against the bill in the last Legislature. This plan was carried out, and seventeen former members failed of re-nomination to the Assembly. The result of this scheme succeeded admirably, for the new Legislature was to some extent pledged to support the bill when they came to the Capitol. The bill promptly passed both houses early in the session of 1866, and in March the Metropolitan Board of Health was organized. Mr. Eaton accepted the position of counsellor to the Board, which position he retained several years.

As he had anticipated, a suit against the Board was early commenced to test the constitutionality of the law. He was very apprehensive of the results, and made the most thorough preparation to argue the case. He was successful in the lower courts, and finally won in the Court of Appeals by a majority of one. He always regarded his success in the management of this case as one of the most important events of his life, for on the decision of the highest court depended the fate of health legislation in this country.

No one unfamiliar with the sanitary condition of this city prior to 1864 can form any adequate conception of the enormous benefits conferred, not only upon this metropolis, but upon the entire country, by the labors of Mr. Eaton and his associates in securing to it the Metropolitan Health Law. During the former period New York was a prey to every form of pestilence known to man. Smallpox, the most preventible of contagious diseases, was epidemic in this city every five years, and

created a large death rate among the children. Scarlet fever and diphtheria spread through the city without the slightest effort on the part of the officials to control them. Cholera visited us once in ten years without any adequate measures of prevention. The annual mortality was greater than any city of a civilized country, it being estimated that 7,000 people died yearly from preventible diseases. The tenement-house population lived under the most unhealthy and degrading conditions, a prey to greedy landlords, and without any possible relief or redress. In one notorious building, which covered an ordinary city lot, were fifty families, with a total population of five hundred persons. Here every form of domestic pestilence could be found at all seasons of the year. Still more deplorable was the condition of the tenants of cellars. Of these so-called "Troglydites" there were 5,000 living in rooms the ceilings of which were below the level of the surface of the street. To the present generation it may appear incredible that there was neither law, ordinance nor department of the city government capable of giving the slightest relief. This was illustrated in an attempt to break up a fever nest in 1860. The landlord refused to make the slightest repairs, or cleansing, in a tenement house from which upwards of one hundred cases of fever had been removed to the hospital. The attorney to the Police Department was unable to find any law or ordinance by which he could be compelled to cleanse, repair or vacate the house. It was only by confronting him in court, to which he had been brought on a fictitious charge, with a reporter, that he was induced to take any steps to improve his tenement.

Now everything relating to the public health is so changed that it is almost impossible to realize the condition of the city in 1866. The change began with the very organization of the Metropolitan Board. Within a few days of that event, cholera, which had devastated portions of Europe, made its appearance in this city ; but it met with a far different reception than that of former visitations. The first case was quarantined within an hour of its occurrence ; the clothing of the patient was destroyed, the room disinfected, and a sanitary guard placed over the house. No other case appeared in that quarter of the city. There were several similar outbreaks in different parts of the town, but each was treated with the same vigilance and energy, and the result was that the contagion never secured a foothold in the city or the metropolitan district. Though cholera has since appeared in Europe at its usual intervals, and has several times been at our doors, it has not been able to invade the city for a period of thirty-four years. Small-pox, which once decimated the child population every five years, has not been epidemic in a whole generation. Diphtheria and the whole brood of domestic pestilences are diminishing in frequency and fatality. Even consumption, so common and fatal among the poor, is rapidly disappearing in consequence of the improved condition of the tenement houses. And what a vast change has been made in the homes of the poor ! No human habitation is underground ; the ancient rookery with its five hundred inhabitants is a past number ; the dark, foul courts are disappearing, and in their places have arisen the modern tenements, with their light, airy and

cheerful apartments, and all the conditions necessary to family health and domestic happiness. The laws and ordinances all conspire to compel the landlords to remedy every defect on complaint of the tenant; the penalty being that the latter need not pay rent until his home is made habitable in a sanitary sense. The vital statistics show that human life is lengthening in this city, and that the entire metropolis is more healthy as a place of residence than the surrounding country towns.

But the beneficent results of the labors of Mr. Eaton and his associates in the field of sanitary legislation are not confined to New York. As he predicted, the Metropolitan Health Law became the basis of sanitary legislation throughout the country. At the time of its enactment the municipalities of the United States were as destitute of health laws and regulations as the City of New York. To-day there is not a city, or even village, that has not its laws and ordinances relating to the preservation and promotion of the public health based on the original law drawn by Mr. Eaton. And the same remark is true of the organized health administration of the States of the Union, for on analysis it will be found that their sanitary legislation is in harmony with the provisions of that law.

At that period the old Volunteer Fire Department was quite as discreditable to the city as was its health organization. Intrenched in the political organizations of the city, it wielded a power second only to that of the great political parties themselves. It required the strength and courage of a Hercules to purify this department by removing the existing elements, reconstructing the entire

organization, substituting a paid for a volunteer membership, and requiring a high grade of qualification of its officers. But, aided by the Citizens' Association, Mr. Eaton undertook this reform, and after a fierce and prolonged struggle carried it to a successful conclusion. The law creating the Fire Department, like that creating the Health Department, is a model of intelligent discrimination of all the conditions essential to the efficiency of the service and its permanent freedom from the vices inherent in the old system.

Scarcely had these reforms been perfected when Mr. Eaton's attention was turned by the Citizens' Association to the necessity of having a department in the city government devoted exclusively to the care and management of the public docks, wharves and other water-front interests of the city. This movement resulted in the passage of law drawn by Mr. Eaton creating the Department of Docks. Though this department was to occupy an entirely new field in the municipal administration, the law shows in every section the same mastery of all the details peculiar to Mr. Eaton's legislative work.

Finally, Mr. Eaton undertook, single-handed, to reform the police judiciary. He prepared a bill creating the civil magistrates to take the place of the police justices and reforming in many particulars the methods of procedure. This law is regarded as a great improvement upon the previous police judiciary, but the bill became a law only after a protracted struggle with the old police justices, a struggle which Mr. Eaton maintained alone, relying upon the merits of the measure which he advocated. The consensus of opinion of legal authorities is that the new

law effected radical reforms of great importance in these inferior courts of criminal jurisprudence in New York City.

If we may estimate Mr. Eaton's mental traits by the laws which he drafted in the interests of municipal reform we can readily conclude that he had a remarkable genius for constructive legislation. Though he was compelled to weave into the very woof of those laws extraordinary powers which he acknowledged were of vital importance to their efficiency, and yet would be a menace to the public if the laws were administered by unscrupulous persons, he succeeded in so guarding those powers that these laws have been in operation upwards of a quarter of a century ; and, while those who have from time to time been called to administer them have not always had the best reputation for intelligence and civic virtue, yet there has at no time been any complaint of injustice in their execution, nor has there been any serious lapse in their vigorous enforcement. To-day, as a generation ago, they are accomplishing the full measure of usefulness for which they were designed by their author.

Standing now at the close of a life so largely devoted to the service of his fellow-men and consecrated to the amelioration of human suffering, and where we may, in some slight degree, estimate the vast and ever-increasing fruition of its labors, how sublime it appears ! Monuments and memorials can but faintly symbolize its greatness and perpetuate its enduring force. Mr. Eaton's own thought of true fame once was expressed to me thus : " I ask only to be remembered as one who in his sphere of life's duties endeavored to improve the conditions of human life around him."

Address by Hon. Carl Schurz.

That man is indeed to be envied who, at the end of his life, may truthfully say to himself that his days have been useful to his fellow-beings; and no one who knows the career of our departed friend, Mr. Dorman B. Eaton, will deny that he was fully entitled to that happiness. I have been honored with the request that I should speak a few words of the service he rendered to the cause of Civil Service Reform. I suppose I owe that honor to the fact that I am the President of the Civil Service Reform Association of New York and of the National Civil Service Reform League. With that quiet, unostentatious courage that characterized him, Mr. Eaton gave himself to that cause at a time when the idea that the offices of the Government were the legitimate prize and spoil of political party warfare seemed so deeply embedded in the minds, not only of politicians, but of the whole American people, that any design to upset it, or even seriously to question it, was apt to be regarded as no less foolish, and no less hopeless, than an attempt to swim against the current of Niagara. The early Civil Service Reformers were looked upon, not only by active politicians, but by the public generally, as a very amiable, gentle and inoffensive set of persons, who were infatuated with a fine-spun theory too good for this world, the practical introduction of which in our political life was entirely out of the question, and might, therefore, be regarded as an absolutely negligible quantity in the actual issues of politics.

To be laughed at is certainly a sore trial to any man of self-respect, and to expose one's self to ridicule in working for the public good requires a large measure of civic heroism. Mr. Eaton was one of the first so to defy the ridicule of his countrymen. The Civil Service Reformers of that early day quietly, but persistently and faithfully, endeavored to indoctrinate the country with their belief, and they had the satisfaction of gradually convincing a constantly-growing circle of their fellow-citizens not only that the spoils system was a great evil, lying at the bottom of most of the incompetency and wastefulness of our public service, and being the source of much of the demoralizing influences which endangered the very life of our democratic institutions, but that they, the Civil Service Reformers, could also point out a remedy which would not only be practicable, but also promised to be in a high degree efficient.

About the time of the first administration of General Grant the Civil Service Reformers had made a sufficient impression upon the public opinion of the country to induce the President to consider that moment opportune for an actual experiment of the Merit System in the public service of the country. He called to his aid an Advisory Board, in which our dear and lamented friend and leader, Mr. George William Curtis, took a leading part. But no sooner was that first attempt inaugurated than the politicians of the country saw what the success of that experiment would cost them in the loss of that time-honored prerogative of distributing the patronage which they considered their own, and they made up their minds that the experiment should not succeed if they

could prevent its success. Mr. Curtis soon had very serious disagreements with the President about various matters. He came to the conclusion that the Executive would not be steadfast enough to prevent a reaction, and laid down his position in the Advisory Board. Mr. Dorman B. Eaton was called to fill his place, and he undertook the forlorn hope with that courage and devotion characteristic of him. But it soon turned out that Mr. Curtis' foresight had been correct. When Congress refused to make the appropriation necessary for the sustenance of the Merit System in the public service the President at once decided that he could not prevail against that opposition, and that he would abandon the experiment. Thus the Advisory Board, of which Mr. Eaton was a member, had nothing further to do. But, with the advent of General Hayes to the Presidency, the attitude of the Executive toward Civil Service Reform became one of warm friendship, and it was then that the eminently useful career of Mr. Eaton as a Civil Service Reformer began. At his suggestion, and, it may be added, at his personal expense, he was sent to England for the purpose of studying the origin, working and the success of the Merit System in that field upon which it had been most extensively applied, and the result was a report in the form of a book, which may well be called the most valuable contribution to the literature of Civil Service Reform made in this country by any man. But still Congress continued to refuse the appropriation.

In 1882 came one of those sudden upheavals in political life, which, as we know, are sometimes apt to frighten politicians into spasms of virtue, and which, in this

instance, received through the assassination of President Garfield a peculiar significance. All of a sudden the politicians yielded to the demand for Civil Service Reform. They saw in it something like an anchor of safety. The time had arrived for legislation, and then came into play Mr. Eaton's remarkable constructive capacity. Several bills had been drawn up by various Members of Congress, but after consultation a draft made by Mr. Eaton proved so far superior to all others that it was adopted by all; and this was the origin of that celebrated Pendleton Act, which in its essential features is the Civil Service Law of this country to the present day, and which was really Mr. Eaton's work. The Civil Service Law of the State of New York was likewise drawn up by him; and it may be said that all the civil service legislation we have in this country was upon lines laid down by Mr. Eaton, with such variations as local requirements demand. Dorman B. Eaton may therefore well be called the legislative architect of the reformed Civil Service in the Republic of the United States.

It is needless to say that as a member, and temporarily as the head, of the National Civil Service Commission, Mr. Eaton performed his official duties with the constancy, the devotion and that conservative spirit which was peculiar to his mind. When his official service ceased, he devoted himself to the work which was mapped out, and in great measure prosecuted by the Civil Service Association of this city and of the National Civil Service Reform League, which he had himself helped to create; and he constantly added to the literature of Civil Service Reform for the enlightenment of the public opinion of the country.

I speak for these associations when I say that the work he has done for them, and through them for the public interest of the United States, was made especially valuable by the largeness of his knowledge, the vastness of his experience, and the wisdom of his council. But, above all things, we should not fail to remember the spirit in which these services were rendered. I can affirm that in all the experience of my long life I never met a man whose public efforts were more free from selfish motive. He was not one of those who are tortured by a constant anxiety as to whether they will get public credit enough for that which they do for the common weal. He never asked himself whether his name would be sufficiently mentioned in the newspapers. He would always, with unflagging zeal, do the task that fell to his lot, inquiring not how he could make himself most conspicuous, but how he could make himself most useful. He may have considered himself entitled, by his experience and the great service which he had rendered, to some authority among the associates with whom he worked. He was indeed entitled to that; but I am sure that I speak for all these associates when I say that in our discussions, which, as is usual with the discussions of reformers, were not without a certain liveliness of temper and a certain tenacity of argument, no man could have borne himself with greater dignity or with more kindly tolerance of adverse opinions. And so we cherish in our hearts for him, not only the profoundest respect and gratitude, but also the warmest affection. Thus he stands in our memories and in the memories of all who have known him, or who

know of him, as a true model of the American citizen— eminent, very eminent, by his superior capability and acquirements, by his singularly disinterested public spirit, by his efficient efforts for the public good, and by the high degree of usefulness which he attained among his fellow-citizens. Let us hope that the results of that usefulness be as enduring as they certainly will never cease to reflect the highest honor upon his name.

Address by Mr. John Harsen Rhoades.

PRESIDENT OF THE BOARD OF TRUSTEES OF THE CHURCH OF ALL SOULS.

No nation has achieved and maintained lasting greatness which has not been builded upon foundations created by those who have recognized that obedience to the moral laws which govern the universe must be welded into the State, and who, forgetful of self and inspired by unselfish love for their fellow-men, have given their lives to public service for the public good. And it is for reasons such as these that we are here to-day to do honor to the memory of our friend, and to set the seal of our commendation upon the record of his life.

Others, far better fitted for the task, will tell the story of the public service Dorman B. Eaton has rendered to the nation. It is for me to speak of what he has done for this church in which he worshipped for forty years, and for the cause of Unitarian Christianity which he held most dear.

Many years ago I was told by his partner and friend the story how, when engaged in a contest to wrest the control of a great corporation from the hands of those who had proved unworthy of the trust confided in them, he received many threatening letters of a character to alarm his friends, who begged him to withdraw, saying that he was powerless in the hands of those who had threatened his life, but his only reply was: "I cannot; I have my duty to perform and I will perform it." And after the (threatened) blow fell with the attempt upon

his life, he still remained the same undaunted, courageous man, always resolved that, come weal or woe, when duty called he would obey.

Of great force of character, self-reliant, kind and courteous, earnest and loyal, solid and old-fashioned, given to deep thought and plain living, simple in taste, disliking show and ostentation, throwing his soul into all that he did when once convinced that what he was about to do was right and true—such was his character as seen by those who knew him best.

His religion was to him not only a name and a profession of faith, but a living, vital force, which filled his nature to the full, and guided him in all things which he professed and performed. Faith in God, faith in immortality and trust in his fellow-man—these cardinal principles of our religion were to him both meat and drink; and upon the broad platform of the Unitarian Church he stood a champion for the cause, a leader in the ranks.

To this church he was a tower of strength. Did it prosper, he rejoiced. Did it need his help, he gave with free and loving hand. Was it discouraged, he spoke words of hope and cheer. Did it falter in its task, he spurred it on to renewed effort. Was he told that the fires burned low upon the altars of his faith, he stirred the embers, and pointed to the beacon lights burning brightly all around him, which marked the progress of the race upward and onward to nobler conceptions of duty, a clearer insight into the workings of a Divine Providence, and a better knowledge of the destiny of man and the relations the human soul holds to the all-wise Creator Who gave it life.

And so, through long and pleasant years, this reserved, self-possessed man has moved in our midst, and given of his strength for our welfare and our need ; and now, in the hour of the leaving, let us hope that as the grass, sweet emblem of returning life, will, year by year, grow green upon the sod which covers his grave, so may his memory abide with us, and the truths he taught be woven into the web and woof of our lives, for, as Chadwick sweetly sings :

“ It singeth low in every heart,
 We hear it, each and all,
 The voice of those who answer not,
 However we may call ;
 They throned the silence of the breast,
 We see them as of yore,
 The kind, the true, the brave, the sweet,
 Who walk with us no more.

“ 'Tis hard to take the burden up
 When these have laid it down ;
 They brightened all the joys of life,
 They softened every frown.
 But oh ! 'tis good to think of them
 When we are troubled sore ;
 Thanks be to God that such have been,
 Although they are no more ! ”

“ ‘ May God continue this, the First Congregational Church, long after he has laid us all beneath the sod ! ’ That would be almost my last prayer were I dying ; and I pray you, if you have any love for me or my memory, when I am gone, to show it by your devotion to the church and the cause to which I have so happily and gratefully, however feebly, devoted my life. ’ ”

Such were the words which, at the close of forty years of ministry in this pulpit, and but a few years before his death, fell from the lips of Dr. Bellows, and which, in the heart of our friend, found their true echo and a permanent abiding place; and, could he speak to us, such would be his parting injunction to us now—his dying wish to those who, within these walls, with him have found spiritual rest and peace and comfort and inspiration for daily life.

“Blessed are the dead who die in the Lord.”

Address by Rev. Thomas R. Slicer.

PASTOR OF THE CHURCH OF ALL SOULS.

The pastors of this church have been blessed by the friendship of Dorman B. Eaton, and by that finest form of loyalty to their service, not found in personal affection alone, but in loving the things that they loved. No one who serves in the dignity of the ministry cares so much for affection directed toward himself, as that he and those to whom he ministers shall meet in one common object, and labor for one common end.

Dorman B. Eaton has been described by the last speaker most aptly as a force and an inspiring instrument of usefulness in this church. He was more than that to me; for although I had the good fortune to be counted among his friends, and he was for years before my coming into the pastorate of this church my personal friend, and I believe my well-wisher in the ministry, yet I was always conscious when speaking to Mr. Eaton that his eye was looking above my head, and that the direction of his thought was on things higher, and not on me. He had the rare gift of giving you his whole attention, and the distinguished excellence in converse of making you feel that what you were saying was of importance to him. I have over and over again gone from his presence with a sort of abashed feeling that I should have taken his time, or attempted to engage his attention; and yet it arose not so much out of the sense of my own unworth as out of the sense of his distinction. But

whatever the subject that might engage our conversation—whether some high civic ideal or some necessary civic duty, or some most unpleasant civic severity, or whether it were the value of the church itself or that high faith which we hold and which he adorned, which has been often described, not as a body of doctrine, but as a way of looking at life and a method of living—always there was the impression that, however well he lived, he could not do without the church ; but I think he did not really need it. He had deliberately made the contribution of himself to the service of religion, not only in its great ideals, but in its painstaking details of loyalty and fidelity. The small fidelities which come of constant attendance upon the service of religion were not too little for his regard. I was as sure to see him sitting yonder as I rose to preach as the men who preceded me had seen him during forty years—my predecessors, Mr. Williams, and that great servant of God, Dr. Bellows, for forty-three years of his ministry the pastor of this church. I was sure to see Mr. Eaton sitting yonder with the calm intelligence of his face as I rose to speak, and I was sure that, however unkindled his face might be by any appeal that I might make, it was because his thoughts had covered with the canopy of their intervention the glowing expression of divine enthusiasm and sacred affection for things religious. He was a calm man, a deliberate man ; but afterward, in any review of what had been said—never, I am thankful to say, in any critical spirit, nor, also, I am thankful to say, in any spirit of praise or adulation—I was aware that the best thing I had to say was heard with an attention that lifted it to a higher

plane, and the simplest thing was heard with an attention that gave to it an added weight, even in my own regard.

I want to speak very simply for a moment upon the attitude of Mr. Eaton to the church itself. He was not only an earnest and devoted member of the denomination represented by this church, but he also contributed of his wisdom and counsel to the organization of the National Conference, which in 1865 marked a real departure from our isolated loneliness as churches to our organized work as a denomination—a movement in which Doctor Bellows led, with Mr. Eaton beside him, in a time that was perilous ; for it was a difficult thing to enter upon any discussion of things that touched men deeply, following that acute irritation that had been caused by the civil strife which had torn the country asunder four years before. Not only was this true, but the individual church—this church—seemed to him necessary to the health of the community. What he did in devising laws for the health of the city—what he did in providing methods, wise in counsel, nervous in action and stern in their unrelenting devotion in moral rectitude and righteousness in matters civic—he no less exemplified not simply in his personal religion, but in his belief in the inviolable sanctity of the church idea. He did not, as some of us, say : “ We are of the oldest church ; we are of the most rational form of faith, that turns away from authority and tradition in order that it may rest the soul in God, its final experience.” He believed, as I believe, that the community depends upon the church, and he urged me a year ago, on lines that he outlined to me in his study, with a fervor and glow of enthusiasm that kindled him

in unwonted degree in the recital, to preach a course of sermons in which I should declare for the unabated and undimmed necessity of the Christian Church in a city like this. This was not to him a mere vision on which he brooded when alone, and sought to quicken to new enthusiasm a minister his junior in years, but the deepest conviction of his life: that the church, not as an ecclesiastical profession simply—not as perpetuating the historic continuity of great ideals—but as the saving instrument of society, deserves its place, and deserves the attention which was given to it by men like himself.

I could have been quite content not to have found Dorman B. Eaton in a church—quite content to have said of him that his moral passion was enough to inscribe the moral law upon the fleshly tables of his heart; but when in addition to that he was willing to give himself to the work of the denomination in which his service was rendered, and to the individual church in which he served, he exhibited, in my judgment, that fine example of a man who does not need individually the reassurance of religion that the church provides, but who deliberately contributes his reassurance to weaker men that the church is the instrument at once of their instruction, their consolation and their inspiration. It is a splendid thing for a strong man to give himself without need, where weak men need to give themselves.

I was very much struck, in my intercourse with Mr. Eaton, with the entire absence in him of any mock enthusiasm and of easily kindled emotions, because I found there a better thing. In our view of religion, emotion is the flower which a deep-set root bears; it is

not the thing itself, it is the bloom of the thing itself; and, when he rose to the point of emotional interest over things divine, it was as surprising as that out of the brown soil of the early spring the flush of color of the tulip sends its flame. I found in him this better thing than easily-kindled emotion—steady-moving thoughts and deep-rooted convictions, and holy aspirations. The incense of his sacrifice never dimmed the heaven into which he prayed; and the depth of his conviction held him fast, whoever may swing at anchor or break their chain.

I am personally bereaved not to have him here. I am reminded of those splendid words of Seneca: "It is an ill construction of Providence to grieve more that my friend is taken away than to rejoice that I have had him. The past we are sure of; it is impossible to make it not to have been." And those words, nearer our own time, of Herbert Spencer, seem to fit his tone and temper better than any others that come to me (those of Seneca for myself and those of Spencer for him): "Not as adventitious will the good man think the faith that is in him. The thing he sees clearly he will fearlessly utter, being sure that in doing this he is playing his right part in the world. If he can achieve the end he aims at, well; if not, well also, but not *so* well."

The gentlemen of the Bar Association who are here know what he did for their association by his association with them. You have heard from Mr. Rhoades of the feeling of the Trustees of the Administrative Board of this church concerning his service and the loss that they have sustained. You have heard from Mr. Schurz how he

lived to see, together with men who worked with him, the triumph of Civil Service Reform—that quixotic idea of the good become the fear of the evil; and from Doctor Smith we have heard how, thirty-five years ago, he wrought for the city's health, removing the conditions which were the impediment of its moral sanity. And now I have said these few words because the church sorrows for his loss. That strange thing has happened to us—that we are divided to know whether we most sorrow that he is not or that we are most glad that he has been; for the sense of our loss is held, together with the treasure of our devotion to his memory. This place is sacred because of his fidelities, and we go our way with firmer foot because we worked with him and walked with him the ways of life.

Sermon

DELIVERED IN

BRATTLEBORO, VERMONT,

SUNDAY MORNING, JANUARY 28, 1900,

BY

REV. EDMUND Q. S. OSGOOD.

MICAH, vi: 8. "What doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God."

This lesson is a broad one; at the same time intensely practical and addressed to each individual soul.

The prophet bids us to be *just, merciful, humble*. "Rend your heart and not your garment" is the burden of his message.

Outward worship is nothing; sacrifice is nothing; even prayer is nothing, if the life itself be not a worthy gift. Let each character be moulded in harmony with what is divinely just; let it be enriched by a true and thoughtful mercy; let it be clothed upon by that humility which ennobles even kings to wear—these with all forms simply beautify and make more perfect the life.

We will take up now these qualities, one after another, and notice the special significance of each:

I. To be just is to render to everything its due. But justice is a very comprehensive term. It includes God and man and self in its sweep. Let us touch upon these objects of justice briefly in turn.

In our thoughts we are constantly thanking the Supreme Power for the blessings we enjoy. Our words, when we address each other, not seldom bear witness to this grateful instinct. As we say "*Good morning*," or "*Good evening*"—heartily and sincerely—being impressed by the fresh gladness of the hour, we are, though we think it not, praising the Heavenly Father for his gifts. Our prayerful aspirations betray how dependent are the lives

we lead upon this high source. Laden are they with tender gratitude because of strength given to resist evil, or to find consolation in sorrow.

Yet, were we to ask ourselves if, having entertained thoughts of gratitude, having spoken words of thankfulness, having poured forth our souls in fervent prayer, we are thereby absolved from further duties as regards this Almighty Being, we at once answer in the negative. No; we shall not, if we stop here, be "*doing justly*" by the all-loving power so far beyond and above ourselves. Not only our thoughts and our words, but our deeds as well, must be made fair and beautiful for the Father's sight. To be just toward him and to render unto him that which is wholly due, into our faltering human lives must the divine life flow, putting strength in the place of weakness, a grand uplifting faith in the place of doubt and despair, and courageous hope in the place of that foreboding sorrow which so often shrouds in darkness the soul!

But justice to man and justice to self follow materially this justice toward God. Indeed, they are included in it. For no one is "*doing justly*" by this omniscient presence if he is constantly committing acts of unrighteousness which affect human kind.

Justice requires that we should pay our debts; that we should not think ill of people or speak ill of them without absolute cause and for the furtherance of some good end. The life must be examined from every point of view. These may be glaring faults on this nearer side, but elsewhere tokens of a character such as can only win our reverence and esteem. Patience and forbearance

should enter into every judgment of ours. Above all, should we never forget that in each soul glows a spark of the divine fire—frequently covered deep with ashes, doubtless, and not imparting to the spirit within the fervor it should; yet never wholly lacking these!

Again, to be just to *self* is to render to *self* what is due. Sometimes I think we forget the significance of this. Wishing to throw every atom of zeal and strength into some great task or into the advancement of some cause very dear to our hearts, we over-estimate the amount that can safely be accomplished at our hands. The best of people are wont to fail here. While ever quick to accord strict justice to others, they will not to themselves. They do not reflect that their lives may prove of double worth to those around them if these lives are rightly cared for—if they receive a portion of that attention so gladly bestowed upon other objects.

Then, too, we ought to regard with strict justice our own shortcomings and apparent failures. Possibly we are prone to err because of being too lenient toward them. This frequently happens, no doubt. But it is a simple act of injustice, whether inflicted by another's will or our own—this magnifying of the harm committed; this constantly dwelling upon it until it appears a thousand times blacker than it really is. Having once made the mistake or done the wrong, the only wise thing to do is to try to repair the evil, and to have the life in all coming time the purer and the holier in contrast. In the courageous and hopeful spirit of the Apostle: "Forgetting those things which are behind, we should press forward towards those things which are before!"

II. The prophet's words, however, are not confined to this element of justice alone. "What doth the Lord require of thee," he adds, "but to *love mercy* and to *walk humbly* with thy God?"

Be merciful! It is not strange that by the side of justice this second virtue should be placed. The two qualities are both needed to make up the perfect man. Justice should never be false to its high mission—should not swerve or falter for an instant when a plain question of right and wrong is at stake. Nevertheless, its decrees need not be carried out in a needlessly harsh and forbidding fashion.

We all know in what different ways a severe yet righteous act may be performed. How, by one person, the object of it all is crushed and embittered to his heart's core by the relentless, unforgiving spirit so clearly manifest; and how, by another, with precisely the same cause for grievance, the erring one is shown his wrong, it is true, and is obliged to make swift reparation, yet is treated in such a forbearing and gracious manner that he is able to feel still that there is a chance for him to rise from his shame and to prove himself entitled to love and respect and confidence once more.

In the one case we see displayed that which, in the narrowest use of the term, is called "justice." In the latter is there justice and something in addition—justice tempered and exalted by mercy that is not only mortal, but divine!

Let the Master's voice be heard and paid heed to, which bids the unforgiving and revengeful one "to do unto others as he would have others do unto himself"—

“ to love his enemies ; to do good to them that hate him ; to pray for them that despitefully use and persecute him—that he may be the child of his Father who is in Heaven.”
Nay—

“The quality of mercy is not strained :
It droppeth, as the gentle rain from heaven,
Upon the place beneath. It is twice blessed :
It blesseth him that gives and him that takes.”

III. But, apart from the practice of justice or mercy, must we “ walk humbly ” with our God? Something is indicated here of a richer and more enduring value than what is termed modesty or humility in common speech. It is not repression of self in the presence of others, nor the guarded, carefully-chosen word, nor the unobtrusive act, that in this place is to be taken especially to heart. On the contrary, it is a humbleness shown not so much by the outward sign as by the state of the inner life itself. A bending is it of the human nature before the nature that is divine ; known, too, in its perfect fullness to the sight that is infinite and all-wise, alone.

The strongest and noblest souls—such, for instance, as Jesus of Nazareth or the Apostle Paul—have this element in them, oftentimes, the most highly developed. They are conscious of having advanced so short a distance on their course! For ever before them and above them towers a life that is absolutely perfect. In the presence of this mightier power they stand in awe. People wonder at their gentleness; their light esteem for what they do; their gaze forever fixed upon some point beyond. But they are assured that their deeds are meagre when

compared with those of God. Not in contrast with low and transitory results do they place their own, but side by side with those that are highest and best. "Be ye therefore perfect, even as your Father in Heaven is perfect," are the words of inspiration which are constantly urging them on, making their present task merely a stepping-stone to one which the future holds in store!

"What doth the Lord require of thee, then, but to do justly, and to love mercy and to walk humbly with thy God?"

As I take these words upon my lips, friends, in order to sum up the beautiful and inspiring lesson they contain, I have a concrete example in mind, which, I believe, will illustrate very simply, yet very perfectly, my meaning.

I refer to one honored and beloved by us all, but who now, in the fullness of his years and with his life-work well done, has entered upon a larger and a diviner service in his Father's Kingdom.

Last Sunday afternoon, in the City of New York, in the Church of All Souls, so dear to him, touching tributes were paid by devoted friends to the memory of Dorman B. Eaton. His faithful and wise endeavors in behalf of pure municipal government were gratefully alluded to as well as the heroic labors he wrought for the establishment and maintenance of Civil Service Reform. By others the story of his achievements at Washington, looking to the welfare of his fellow-citizens everywhere throughout the United States, was eloquently told. Nor was it forgotten that he was a loyal and unselfish disciple and apostle of our liberal faith; working always in sea-

son and out of season to make the truths expounded by Channing and Martineau and Theodore Parker a source of blessing to the world.

To the tribute here paid, as well as to the many other tributes that have appeared in the daily press, we can only give our reverent Amen.

But somehow or other we, in our little company (of which for so many summers he has been glad to form one), would think of Mr. Eaton for a moment—in this church among the hills, likewise so dear to him—simply as a kind neighbor; as one interested in our village doings; as a fellow-worshipper and a thoughtful and sympathetic friend.

Was he not one (if any man ever was) who “did justly and loved mercy and walked humbly with his God”? Certainly, these words of the prophet outline my conception of the character of Mr. Eaton more clearly and more fully than any other words could possibly have the power to do.

He was a *just* man, I think we will all agree; and this characteristic was as evident in his relations with the town life of Brattleboro, and his connection with this church and society, and his dealings with this entire community, as in the larger affairs of State and country. His face revealed, as perhaps few faces do, the judicial spirit within—an interpretation borne out so richly in speech and act. He was just toward God; he was just toward his fellow-men; and if, perchance, in his zeal and anxiety to do well “his Father’s business,” he was not always quite just to himself, but laid upon his own shoulders burdens too heavy safely to bear, yet his life of upwards

three-score years and ten bore fruit until its very close, and evinced a wise restraint and a careful husbanding of resources fit to serve as a wholesome example to many of his countrymen in these days of intense activity and almost reckless competition.

Then "*he loved mercy,*" as who can doubt who has been conversant with the deeds of kindness so unobtrusively performed that marked the long life of our friend? How tenderly you must all call up to remembrance what Mr. Eaton has been to this church of our faith during the score of years that he has been connected with it! Thoughtful and loving counsel has he freely given to enhance its highest welfare; words of generous cheer for both parishioners and ministers have his lips let fall, and with his substance has he striven ever to aid in every substantial way each good work that this society has taken upon itself to do in the service of God and man. We shall long miss his stately, yet gracious, presence in our midst; his warm hand-clasp, his hearty greeting and the consciousness of a loyal, sympathetic and entirely wholesome and Christ-like spirit shining behind it all!

Finally, did "he not walk humbly with his God"? No need for me—no need for you, my friends—to expand this thought. Our answer must be that, together with justice, tempered with mercy, there existed a sincere humility of thought and utterance. In no other man of his depth of knowledge, of his breadth of vision, of his faithfulness in deed and attainment, have I ever seen this virtue more sweetly, more perfectly, revealed. He was a child of God: he would walk in the footsteps of the

Master as in those of a brother and a teacher in holy things, yet he was conscious of shortcomings and failures which he trusted might be replaced by more perfect fulfillment in time yet to come.

And so would we leave him, friends, and take to our own hearts reverently and with renewed purpose and a higher consecration this lesson of *Justice*, of *Humbleness* and of *Love!*

Tributes of Friendship.

Dorman B. Eaton.

BY REV. THEODORE C. WILLIAMS.

[From *The Christian Register*, January, 1900.]

Dorman B. Eaton has been for many years an honored presence at every Unitarian gathering, and a leader everywhere among the small number of men who give disinterested thought to public questions. His public services and his writings are well known, and have already been described in the *Christian Register*. The cause of Civil Service Reform, in which he was a protagonist, has now no abler defense than his writings.

But his public life, though he gave to it a whole-hearted devotion, was far from exhibiting the whole man. One had only to hear a few moments of his conversation to receive far-reaching suggestions, and feel the presence of a mind of the first order. His style of talk was simple, utterly free from pedantry or dogmatism, yet his thought carried judicial weight, and his exact and comprehensive knowledge was often almost dazzling. He resembled Gladstone in his genius for being thoroughly informed.

He was a sober mind. His extraordinary intellectual powers seemed but the practical expression of a certain moral energy which might be described—Matthew Arnoldwise—as public spirit touched by emotion. When the moral note was struck, he instantly grew musical and eloquent. He was the farthest possible from the fanatic or the reformer with one idea. Civil Service Reform was

to him the supreme present duty of the republic. But all questions that concern the welfare of states or the health of single souls were interesting to him ; and he discussed no question without finding somewhere in the vast range of his clearly ordered knowledge the illuminating fact, the convincing point of view. This combination of ethical passion with intellectual resource was his most remarkable characteristic. He never lost the moral purpose, nor failed to furnish his conscience with solid knowledge and logical argument. In his character, as in his personal appearance, there was something Roman. He was too honest to be a Cicero, too modest, too unselfish. But with a proper toga he could have passed for Cato Major—let us say a Cato Christianized—with that touch of rusticity, too, which the greatest Romans always had. He was equally at ease in the forum, debating the safety of the republic, or on his pleasant Brattleboro farm, consulting of crops and cattle.

In the best sense of the word, he was an "old-fashioned" man ; namely, of the fashion which is a wholesome model for any generation. If he ever opened a *fin de siècle* book, which is not likely, he certainly never finished one. He saw New York grow up. He feared and disliked the ostentation and luxury which, beginning with the newly rich, have multiplied in modern life for all classes. His own tastes were "for home-felt pleasures and for simple scenes."

But, though he feared the overblown luxuriance of our new America, it was not in his nature to be censorious. He trusted his country and his countrymen. He watched the new times with kindly as well as philosophic interest.

But he himself remained of the generation of Emerson, of Curtis, of Peter Cooper, for whom plain living and high thinking were inseparable, and to whom personal gorgeousness was no temptation.

Some of his critics have thought that he demanded of public men too high a standard of disinterested patriotism. He judged others by himself. He could probably have said that his patriotism never brought him a dollar, and it certainly cost him thousands. It is one of the strange, sad things about American politics that men of Mr. Eaton's type are not popularly thought of for office-holding. Like the late David A. Wells or Gen. Walker or President Eliot, Mr. Eaton instructed "statesmen" and remained a private citizen. He had essentially the statesman's mind.

In religion he was a loyal Unitarian, broad and profound in thought, but adhering reverently to the Christian tradition and name. He was a warm friend of Dr. Bellows, and cordially sustained the succeeding ministers of All Souls' Church. His gifts to the church were large, and, in proportion to his means, unequaled. His private charities were constant, cheerful and judicious.

"Take him for all in all," he was a great soul. A few such men, "if peradventure there be fifty found," can avert destruction from any city in which they live. Such a life interprets the text, "Ye are the salt of the earth."

To such antique models of citizenship—benevolent, instructed, industrious—must the rising generation look if the "strenuous" life is to be in the strength of a higher national righteousness.

Mr. Eaton at Home.

BY AUGUSTA LARNED.

Few men of our time have lived a life so homogeneous as he of whom I write; few have achieved success so early in life, having deserved it so well; few have pursued their aims with such singleness of purpose, keeping the ideal proposed so steadily in view.

The gentle dignity, even benignity, of his demeanor; the humor that played round his speech and illumined his face in those hours when he gave himself loyally to his friends and to fireside joys; the memories he loved to summon of his early life, when as a country boy among the Vermont hills he lived close to nature—all come back as I recall those pleasant Sunday evenings spent in his home, when he threw aside his absorbing work, his tireless endeavors for the public good, to give himself a few hours of rest and recreation.

Some have asked: "Did Mr. Eaton ever unbend? Had he a humorous side—a side adapted to social converse and the lighter, more amusing phases of life?" That he was essentially a thinker, a serious man engaged on grave and weighty problems, we all know; but the question of his pleasant phases, his genial moods, could never be asked by those who were admitted to share in the good hours when he consented to talk by his own hearthstone. Years after New York had ceased to care for such friendly occasions as a Sunday evening tea, he

and his wife, who shared his taste for all that was genuine and unostentatious, for all that was easy, cordial and familiar, were wont to receive their friends at this time, seldom in large numbers; a selected few; just enough to draw cosily around the tea-table and to enter unitedly into the pleasant converse. They knew how to make others happy in that good, simple fashion that unfortunately has gone out of vogue with the growth of more formal manners, and a more specious and hollow conventionality. In the old days of New York the Sunday evening tea was a favorite institution; a time of cheery reunion for friends and neighbors. Mr. and Mrs. Eaton cherished it beyond the day of its renown; made for it a little space of warmth and comfort, and summoned friends who could appreciate such genuine hospitality and real intercourse; a renewing of heart and mind; a free exchange of ideas, opinions and convictions. It was then, while sitting in his favorite armchair, the centre of a little sympathetic circle, that Mr. Eaton's face gathered sunshine; that his eye smiled and the corners of his mouth took those peculiar indescribable lines of humor and good fellowship that made him one of the most delightful of companions, showing how thoroughly he enjoyed the good, warm, friendly side of life.

His habits of domesticity and home-keeping were formed, perhaps, before New York became a city of palatial clubs, where men contrive to forget the dullness of their fire-sides in the joys of a sumptuous hotel, designed exclusively for their own sex. I think he could be called in no distinctive way a clubman, but rather a home lover, who found his best hours under his own roof, and was pleased

with his old-fashioned ideal of entertaining, where one gives not only bread and salt, or even nectar and ambrosia, to his guest, but something far finer—the hospitality of thought and feeling. I remember him as a delightful story-teller, when he opened his budget of things new and old and drew forth anecdote, reminiscence, interesting bits of history, characterization of men and things gathered from his long experience of affairs and wide knowledge of the world. Then his laughter rang out merrily, and a new, and perhaps unexpected, side of his nature was revealed.

But a deeper impression, always left with me after talking with Mr. Eaton, was his unbounded generosity. No man ever gave himself more unstintedly to all who needed his knowledge or advice or counsel. His public services to the city and the nation bear the same impress. Such services as his are not in the market for sale ; they must be given ; and how royally he gave himself and his labors ! The fact that just at the period of middle life he judged himself rich enough for his needs and desires, and deliberately chose to withdraw from his profession, and devote himself to the public service, without expectation or wish for money payment or the rewards of office, shows conclusively the temper of his mind.

In his social relations it was the same. He loved to give of his best to those who asked or desired to receive. He would take infinite pains to make clear the things he was interested in, and by the tempered enthusiasm of his nature he was singularly happy in making the things nearest his heart of vital importance to the listener. His earnestness, his depth of conviction always given forth so

calmly, carried a tremendous force, and was one of the secrets of his signal success in accomplishing the aims he had in view. One came away from a talk with Mr. Eaton with no vapid sense of emptiness and ennui, but with a feeling of refreshment and invigoration, a new tension of the brain, a new sense of courage to live and strive.

One should mention the generous free gift of his time, his interest, his advice and counsel to those who needed extrication from difficulties. Neither did he despise small things and little troubles. He gave as careful attention to the legal perplexities of a poor woman, or an old servant, as to the most important case. No matter how busy he might be, he was there at home for the help of others, often of humble people who could not afford to pay a fee.

Another trait in Mr. Eaton's character that always struck me as unusual and most admirable was the judicial fairness of his mind. He was profoundly appreciative of the good in others. He sought for it and acknowledged it gladly. His breadth of view was always stimulating. He could do justice to those to whom by temperament and conviction he was most opposed. He could see round and over a subject, and was capable of judging both sides. He was never imprisoned by his prepossessions, and was singularly free from narrowing and belittling prejudices. In the men to whom by principle he was an adversary he could see a hopeful gleam of something good and compensating if it existed. In those he opposed most persistently—in the corrupt city government which he would have reformed permanently out of power had it been possible—still if there

appeared any extenuating trait he was sure to mention it, to give it due credit. His own painful experience had left no trace of bitterness. He could judge the passions that drive men to crime, or to corrupt practices, believing that still the nature may harbor some little hidden germ of virtue. He had a profound belief in the worth of human nature, in spite of all the malevolent influences revealed by his wide experience. His optimism had not grown from emotional impulse, but from the calm weighing of motives and deep insight into the facts of life. He judged all things dispassionately; made up his mind from thorough investigation, which was singularly evidenced by the last talk I ever had with him, on the last of those memorable Sunday evenings a few weeks before his death, while he was still able to see friends.

He told me that the rapid spread of Christian Science had led him to the conclusion that it was worth looking into as one of the religious phenomena of the time; therefore, he had felt that he ought to read Mrs. Eddy's book to discover, if possible, the secret of its power. Consequently, he had procured the book, and had read it carefully from cover to cover; and while he had found a philosophy—if such it can be called—that seemed absurd, assumptions that made impossible claims, still he had discovered excellent precepts for the conduct of life, which if followed would tend both to mental and bodily health. This seems perfectly to illustrate Mr. Eaton's habitual attitude—his desire to do perfect justice to all, to weigh all the evidence, and never to allow prejudice or passion to utter hasty conclusions.

So unambitious for himself, he was strenuous for the good of the world. His large inclusive sympathy he gave most liberally to every good cause. His mind was open and unhampered in its movement by any alliance that would hinder him in siding with truth and righteousness. He was of the best American type that inscribes "I serve" upon its banners.

It is sad to think of his departure, but it is joyful to think that he has lived. To the one who loved him most, who shared his thoughts, lived in his convictions and ideals, sympathized with all his aims, was so completely one with him in sentiment, in hope, in aspiration, the benefactions of his life will in time outweigh the poignancy of grief. The fires of memory will ever burn the brighter, for his was a character so substantive and real, so rounded and compacted with meaning and purpose, that the change of death seems but a slight thing before the great assurance of continuity of life that exists in what he did—the good he accomplished for his kind, his services to humanity, and his forgetfulness of self.

"He who though thus endowed as with a sense
 And faculty for storm and turbulence,
 Is yet a soul whose master bias leans
 To homefelt pleasures and to gentle scenes ;
 Sweet images ! which wheresoe'er he be
 Are at his heart ; and such fidelity
 It is his darling passion to approve ;
 More brave in this, that he hath much to love."

Dorman B. Eaton.

BY JOHN B. PINE.

[From *The Columbia University Quarterly*, March, 1900.]

In the will of Dorman B. Eaton, Columbia University is named as the recipient of a bequest of \$100,000, payable on the death of Mr. Eaton's widow, to be held as a permanent fund for the endowment and maintenance of a professorship of municipal science and administration; and to Harvard University is left a like sum for a professorship of the science of government. In connection with the Harvard professorship, Mr. Eaton's will contains the following statement:

"I do not attempt to prescribe the specific instruction to be given through this professorship; but I may say that I have endowed it, not only in the faith that it will be always filled by an able and patriotic citizen, zealously devoted to its purpose, but in the hope that, through its teaching, the great principles upon which our national constitution is based, and in conformity to which administration should be carried on, will be vindicated and strengthened; that the fit relation between parties and government will be made plain; that the obligations of the moral law and of patriotic endeavor in party politics and all official life will be persuasively expounded; that the just relations between public opinion, party opinion and individual independence will be set forth; that an effective influence will be exerted for making public administration and legislation in the United States worthy of the character and intelligence of their people; and that not only the salutary lessons of history will be presented, but that the most appropriate and effective means of practical wisdom, in our day, will be considered for preventing corruption and partisan despotism in politics and

government, and for inducing and enabling the most worthy citizens to fairly exercise a controlling power in the republic. It seems to me that these lessons—and especially such as may be drawn from the history of the ancient Italian and Dutch republics and from that of England—have been by no means adequately expounded in the teachings of our political sciences.”

In regard to the endowment given to Columbia, the will provides as follows :

“The explanations which I have made as to the other professorship are largely applicable here ; but, without attempting to prescribe the instruction to be given, I wish to add these words : The problem of municipal government is one of great difficulty and peril, and there is little in our early constitutions to aid in its solution. A true and safe municipal system is yet to be created in the United States. Nowhere is patriotic and wise leadership on such a subject more needed, or can it be more useful, than in the City of New York. To determine a definite sphere within which cities and villages shall substantially control their own affairs ; to clearly mark the limits of co-operation between them and the states beyond this sphere ; to provide the best methods of municipal administration ; to create councils in cities and villages which shall, in substance, exercise their local authority and represent their public opinion rather than their party opinion ; to greatly reduce the number and frequency of elections in municipalities ; to prevent the control of their affairs by parties and factions, and to make good municipal government the ambition and endeavor of the worthiest citizens—these seem to me to be great problems of statesmanship, towards the solution of which I trust this professorship will largely contribute. Through it, I hope municipal wisdom, gathered from the most enlightened cities of other countries and from all the best-governed municipalities of the Union, will find effective expression.”

In providing for the endowment of the latter professorship, there can be no doubt that Mr. Eaton had in mind

the chair of administrative law established at Columbia in 1891, with which he was thoroughly familiar and in which he was greatly interested.

It has been remarked in a recent editorial article that there could be no more fitting time than the present to endow professorships to "vindicate and strengthen" the "great principles upon which our constitution is based;" "to provide the best method of municipal administration; to prevent the control of municipal affairs by parties and factions, and to make good municipal administration the ambition and endeavor of the worthiest citizens." With equal force it may be said that no individual could more fitly be commemorated by these endowments than Dorman B. Eaton; for the greater part of his life was devoted to the attainment of the objects which these professorships are intended to promote, and his final benefaction is, therefore, but the continuation of his life-work. That work was so fruitful in results as to render it impossible to mention here any but the most important. Among these, the first in chronological order was the enactment of the law creating the Metropolitan Board of Health for New York and Brooklyn, which was passed in 1866 (Laws 1866, Chapter 74), and which was the first statute enacted in this country providing for a municipal sanitary system. Up to that time there had been practically no organization which could properly be considered a Health Department, either in New York or elsewhere in the United States; and in consequence the city suffered to an appalling extent from cholera, small-pox and other diseases engendered and propagated by filthy streets, over-crowded tenements and a complete lack of sanitary regulations. Acting for the

Citizens' Association, Mr. Eaton prepared a bill which not only created a Health Board, but embodied the principles essential to any sound system of public sanitation, and vested the Board with arbitrary powers of an extent and character until then unrecognized in this country, but absolutely essential to effective administration. Among Mr. Eaton's associates in the work were Charles O'Connor, William Curtis Noyes and other eminent lawyers ; but it fell to him to draft the bill, and it was largely due to his personal exertions that it was finally passed and became a law. In March, 1866, the Metropolitan Board of Health was organized, with Mr. Eaton as its counsel, and a system of sanitary regulations was forthwith put into operation which had the immediate effect of greatly improving the physical condition of the city, of preventing the spread of contagious diseases and of largely reducing the rate of mortality. Great as were these results, they were only a part of what the passage of this act served to accomplish ; for its enactment led to the adoption of similar laws for other cities, and its fundamental provisions are to-day embodied, not only in the charter of New York, but in the sanitary code of every city and town in the United States.

As soon as the new Health Board had been fairly established, Mr. Eaton devoted himself to the reform of the Fire Department, which up to that time had depended entirely upon volunteer service, and he prepared and aided largely in securing the enactment of the Charter of 1870, reorganizing the local government of the city (Laws 1870, Chapter 187). The features of this law which were especially the work of Mr. Eaton were

the sections creating a paid Fire Department in place of a wholly inadequate volunteer service, and a Department of Docks, there having been up to that time no department especially charged with the care of the water front. Mr. Eaton next undertook the reorganization of the Police Justices' Courts, which, under a system of electing the justices, had become a public scandal. Mr. Eaton's act abolished the elective system and provided for the appointment of police justices by the Mayor, subject to confirmation by the Board of Aldermen, for a term of ten years, and required them to devote their whole time to the duties of the office. The act provided in the most complete manner for a judicial system, which was not only greatly in advance of that which preceded it, but which it would be difficult to improve upon. (Laws 1873, Chapter 538.)

The next reform to which Mr. Eaton devoted himself was that of the Civil Service, and he was among the first to encounter the storm of ridicule and contumely which it at once evoked. This he met with the quiet courage which characterized him; and, when George William Curtis resigned in despair the chairmanship of the Advisory Civil Service Board appointed by President Grant, a successor willing to assume the apparently hopeless task was found in Mr. Eaton. As events proved, however, the politicians controlled the Administration; and it was not until the election of President Hayes that the principles of Civil Service Reform had a true friend at the head of the Administration. He reappointed Mr. Eaton chairman of the Commission and sent him to England, though at his private expense, to study the development and working

of Civil Service Reform in that country. As the result of his observation and study, which was of the most extensive and thorough character, Mr. Eaton published a volume which Mr. Schurz declares to be the most valuable contribution to the literature of Civil Service Reform. In 1882 came the opportunity of the reformers. Even the politicians had then become convinced that some measure of reform in the Civil Service was necessary. A number of bills were prepared by Congressional committees and others. Mr. Eaton was requested to prepare a bill and did so, with the result that his draft was considered so immeasurably the best that it was accepted in preference to all others. It was introduced in Congress, where it was known as the "Pendleton Act," and subsequently became a law. Mr. Eaton also drew up the Civil Service Law of this State, which has served as the basis for similar laws in almost all the other States.

Speaking of the remarkable constructive capacity shown by Mr. Eaton in drafting these statutes, Mr. Schurz said of him that he might be considered "the legislative architect of Civil Service Reform;" and, as has already been shown, his creative power was exercised to almost, if not quite, as great an extent in the cause of municipal reform. Mr. Eaton's last literary work, "The Government of Municipalities," published only a few months before his death by the Columbia University Press, bears much the same relation to municipal reform that his earlier volume did to the Civil Service. It contains not only a statement of the author's conclusions as to the best methods of municipal administration, based upon years of reading and investigation both at home and abroad, but it is a

compendium of information upon the subject ; and his theories are supported by a mass of facts and authorities which render the work a veritable storehouse to the future student of municipal affairs. It was largely for this purpose that the volume, which absorbed Mr. Eaton's most mature years and deliberate thought, was prepared ; and his motive in writing it was identical with that which led him to endow this professorship at Columbia. Not content with having expended a great part of his life and the most indefatigable industry in efforts to benefit his country and his countrymen, in which he evinced an entire disregard of selfish or personal considerations, he has sought in the disposition of his property to further the realization of his ideals through the aid of education.

As an educator of public opinion Mr. Eaton has had few equals ; for it must be remembered that every one of the important statutes which he brought forward represented a distinctly new idea, and that public opinion had to be educated up to the point of supporting it before it could become a law. That he did so educate opinion is proved by the enactment of these laws. In many other ways tending to the public good his influence was exerted in a less tangible, but not less real, manner ; nor can it be doubted that his personal example had its effect in developing that higher standard of citizenship which has found its expression in late years in numerous civic movements and which these professorships are intended to further develop. Few men have so impressed themselves upon the statute law of their country as Mr. Eaton has done, and as evidence of his broad and wise statesmanship these enactments are his enduring memorial ; but it

remained for him after his death, by the terms of his will, to give expression to the profound sense of public duty which governed all his public acts. In associating himself with the University, as he has done in endowing the chair which will doubtless bear his name, Dorman B. Eaton has bequeathed to it a legacy which he has enriched by his personal character and by the record of a life which proved him to be, in the truest sense of the words, "an able and patriotic citizen."

Dorman B. Eaton.

BY FREDERICK G. BURNHAM.

[From *The Berkshire Industrial Farm Record*, March, 1900.]

When the late Judge William Kent, son of the great Chancellor in 1850, awarded the prize essay at the Cambridge Law School to Dorman B. Eaton, he suggested to him to come to New York City and aid him in editing a new edition of his father's "Commentaries." At the end of eighteen months Mr. Eaton became a member of the law firm of Kent, Eaton & Davis, the latter being I. C. Bancroft Davis, subsequently so well known as Assistant Secretary of State, and now a Judge of the Court of Claims. This law firm immediately became a leader at the New York bar, and transacted an immense amount of the great corporation-law business that centres in New York City. Mr. Eaton quickly became the counsel of a large number of these great corporations, and managed their great interests with consummate skill and ability. If his reputation had not already been established as a profound lawyer and master of the great principles underlying our jurisprudence, and as an inveterate and tenacious antagonist, he would easily have acquired this reputation in the great Erie Railroad litigation, during the continuance of which, and just as his efforts were being crowned with success, Mr. Eaton was sandbagged one night as he was turning from Fifth avenue to his residence just around the corner.

There he lay senseless and crushed until a passerby took him up and placed him in his home. The strong man with a constitution of iron and intellectual gifts and acquirements that easily placed him with the leaders of the American bar lay in his bed for weeks. After a long time, regaining sufficient strength to be taken to the steamer, he and his devoted wife went abroad and passed two years in simply winning back his strength. On his return home he did not again enter professional life, but from that time devoted himself largely to questions of public interest. With the late George William Curtis and their noble fellow-laborers, he pushed the great cause of Civil Service Reform, and spent in that work so necessary to our national life a large part of his splendid powers. From this time on he also drafted much of the reform legislation of the State, and spent the larger part of his energy and superb acquirements for the public. Such devotion to the public reform is seldom seen, and goes unrecognized by the multitude. Upon this fearless citizen and great lawyer never came a stain of dishonor, or even a shadow of a stain. It was one of my great privileges to know him well for forty years, and the memory of this great and pure and good man is one of my choicest possessions. He was greatly interested in our institution from the very start, and came on our Board as a Director. Whilst serving in this capacity he was, it need not be said, a faithful and wise counsellor. When he passed away our Farm lost one of its truest friends. Where can we hope to secure his successor?

Dorman B. Eaton.

BY HON. HENRY E. HOWLAND.

[From the Annual Report for 1899 of the Century Association.]

DORMAN B. EATON was for many years one of the ablest and most prominent lawyers in New York, engaged with Judge William Kent in an extensive practice and prominent in many of the largest and most important cases in the courts. He was well equipped in his profession, sound, forcible, thorough, and contributed largely to the legal literature of his time.

He was one of the most public-spirited citizens in the city, was prominent in the attack upon the Tweed Ring, and in resistance to the tide of corruption which threatened to overwhelm the courts and bar of New York, and as a consequence was marked for assassination by those who were its agents, a fate which he narrowly escaped, with health so impaired that he withdrew from the active practice of his profession for a time.

But it is as one of the most foremost advocates of Civil Service Reform that he will be best remembered. To him more than to any other man, unless it be to our honored member Everett P. Wheeler, is due the credit for the passage of the first Civil Service Act, of which he was the draughtsman, and to his wise conservatism is largely due its inauguration and extension. Realizing that the introduction of such a system required moderation and time to accustom politicians and public men to such a radical change in opposition to all the traditions of our Government, and seeing that the tree must take

root before putting out its spreading branches, by careful study at home and abroad he prepared himself for the work, and by persuasion, by elaborate reports, by unanswerable arguments, and by unremitting labor he prepared the way for its final firm establishment by convincing legislators of its value, and creating an irresistible demand for it by the people. Undaunted through discouragement and failure, in season and out of season, as a member of the first Civil Service Commission, and afterwards as its chairman, through the administrations of General Grant, Hayes, Arthur and Cleveland, he saw finally the fruition of his labors both in the State and Nation, and the system of such inestimable value to the country well founded, never to be abrogated. Such a work is a lasting monument to any man.

In addition he was a close student and an efficient worker upon municipal problems. At the request of Congress he prepared a code of laws for the District of Columbia. He drafted a law for the establishment of a Board of Health and for the paid Fire Department, and the establishment of Police Courts in this city, fearlessly advocating them before the Legislature and meeting opposition and insult from the disreputable advocates of the old system with characteristic calmness and dignity, which brought success to his efforts. He labored in every good cause, was prominent in public enterprises, earnest in church and benevolent work, was known and respected throughout the city, was especially happy in his domestic relations, and will always be remembered as a leading citizen and ornament in the city in which he lived and labored so long.

Resolutions.

Church of All Souls.

DORMAN B. EATON died on the twenty-third day of December, eighteen hundred and ninety-nine, in the City of New York, where his life since eighteen hundred and fifty had been largely spent.

Born in Vermont, he was graduated at the University of Vermont, and afterwards at the Harvard Law School. In eighteen hundred and fifty he began the active practice of law in New York City, and was thereafter identified with the life and interests of this State.

A man of great force and power, yet of remarkable simplicity of character, he seemed ever actuated by the highest aims and ideals. With him there was never any compromise with wrong permitted. Time-serving, in his eyes, was an abomination.

For many years Mr. Eaton devoted his life with tireless energy to the cause of Civil Service Reform, and succeeded in accomplishing much permanent good. It was largely through his instrumentality that public sentiment became so aroused that to-day we see, as the concrete results of his endeavors, thousands of offices held by the incumbents under tenure of faithful performance of duty, rather than under the tenure of political servitude.

As a member of this congregation he was always an upholder of what was best, and spared neither time nor money in furthering the interests of the Society.

As one of the Board of Trustees, his faithful discharge of the duties of office and conservative judgment made him a most valued member.

Now, whereas, The Trustees of this Society are desirous of expressing their feelings of respect for the life, character and achievements of Dorman B. Eaton, and attesting their sorrow at his death :

Be it resolved, That the Board of Trustees of the First Congregational (All Souls') Church record on the minute book of this Society this statement, preamble and resolution as the expression of their feeling, and that a proper copy thereof be forwarded to Mrs. Eaton as an expression of our sorrow and of our sympathy in her loss.

FREDERICK F. FORSTER,

Secretary.

American Unitarian Association.

The Directors of the American Unitarian Association adopted the following resolution and spread the same upon the minutes of the Board :

Voted, That this Board records its sense of the loss sustained in the death of its Vice-President, the Honorable Dorman B. Eaton, lawyer, statesman, reformer ; a life-long servant of the truth and laborer for social betterment ; a pioneer and steadfast supporter of the cause of Civil Service Reform ; a public-spirited citizen ; a loyal disciple of pure Christianity.

SAMUEL A. ELIOT.

Secretary.

Unitarian Conference of the Middle States and Canada.

The Board of Directors of the Unitarian Conference of the Middle States and Canada, at its regular meeting, January 29, 1900, appointed Rev. John W. Chadwick and Rev. Thomas R. Slicer a committee to prepare resolutions expressing the sentiments of the Board in relation to the death of Hon. Dorman B. Eaton, President of the Conference. The following were submitted :

Whereas, The Honorable Dorman B. Eaton, President of the Unitarian Conference of the Middle States and Canada, has by the hand of death been taken from the service of our Conference and the cause it represents,

Be it resolved, That by the death of Mr. Eaton the Conference has lost a presiding officer who, in his several terms of service, was unselfishly devoted to its work, giving freely of his time and trained ability to the furtherance of its various ends, by the wisdom of his counsels guiding it through many narrow straits, and by his persistent energy inspiring others to fresh courage.

Resolved, That, while we remember his relations to our Conference and our personal relations with him with peculiar pleasure, we gratefully appreciate the larger aspects of his Unitarian faith and service, his confidence in Unitarian ideas and beliefs and principles as deserving

of the utmost loyalty, and his own staunch and liberal support of these as represented by the American Unitarian Association, the Church of All Souls and the Unitarian denomination at large.

Resolved, That, as an ethical movement in sympathy with reform, Unitarianism has had in Mr. Eaton's wise, persistent and effective interest in the reform of the Civil Service and Municipal Government a noble and impressive illustration, while in all things making for good citizenship he has been an example of which we have been justly proud.

Resolved, That in all the personal and intimate relations of his life he manifested a character in keeping with his religious faith and his great public reputation, and by his uniform kindness and consideration won the deserved respect of those who knew him well, and the sincere affection of those who knew him best.

It was directed that these resolutions be transmitted to Mrs. Eaton and the *Christian Register*.

All Souls' Church, Washington, D. C.

At a meeting of the Board of Trustees of All Souls' Church, held January 25, 1900, it was unanimously

Resolved, That in the death of Hon. Dorman B. Eaton the country has lost one of its most patriotic citizens, ever striving to advance the cause of purity in government, a liberal and generous giver, both in life and in death, to all good objects, and a worker in both word and deed for everything that makes for righteousness.

Resolved, That we recall with pride that Mr. Eaton was a lifelong Unitarian, and more especially that he was, from 1884 to 1886, an honored and useful member of this Board.

Resolved, That the Secretary transmit a copy of these resolutions to Mrs. Eaton, with the assurance of our personal sorrow at the passing away of one whom we so highly valued as a citizen and a man.

WM. C. KEECH,

Secretary.

Civil Service Reform Association.

A minute adopted by the Civil Service Reform Association at a special meeting held in the City of New York, Wednesday, December 27, 1899 :

By the death of our associate and friend, Dorman B. Eaton, the country has lost a model citizen and the cause of our good government one of its truest and foremost champions.

He was in the best sense of the word a public man in private station. His active life furnished a striking example of the great service a private citizen may under our free institutions render to the public interest, and without possessing official power. The rectitude of his character and his enlightened public spirit made him a natural enemy of misgovernment in every form, and he brought into the struggle against the forces of disorder and corruption not only the most unselfish devotion and untiring energy, but also superior abilities armed with large knowledge and an uncommon constructive skill.

He was a maker of laws without ever being a member of a legislative body. Important acts of legislation originally drawn by him stand on the statute books of the United States as well as of the State of New York. He may well be said to have been the legislative architect of Civil Service Reform in this republic, for every law now in force that embodies the true principle of

Civil Service Reform was either originally framed by him, or at least shaped in its principal features upon the lines which he had originally laid down.

To the cause of Civil Service Reform he gave the most instructive literature; to it he devoted the last efforts of his life, and with it his name will forever be most honorably identified.

Thus the American people owe him a large debt of gratitude; but those who, like ourselves, have had the privilege of being long and closely associated with him in his endeavors, can best bear testimony to the quiet enthusiasm, the noble disinterestedness and the courageous constancy of his zeal for the public good; to the wisdom of his counsel, sustained by a rare breadth and accuracy of knowledge, as well as to the kindly and courteous dignity of his bearing and his unfailing amiability in his intercourse with his co-workers. We shall never cease to hold his memory in the highest esteem and affection, and to the members of his family he left behind him we offer our most heartfelt sympathy in their painful bereavement.

C. SCHURZ,
President.

GEORGE McANENY,
Secretary.

Union League Club.

The Union League Club, at a meeting held on the 8th day of February, 1900, directed the following minute to be entered upon its records as a tribute to the memory of Mr. Dorman B. Eaton :

The Union League has lost, in Mr. Dorman B. Eaton, a member who has been unselfishly active in the furtherance of its purposes throughout its entire history. He was elected at the first meeting after its organization, on the nomination of Dr. Henry W. Bellows ; and from that time till the day of his death his public spirit and high sense of duty led to his fearless and zealous support of all the worthy movements in which this Club has been concerned.

His life was purely professional and reformatory. The only high public office he ever held he resigned twice, each time after a comparatively brief incumbency. His public activities were never a source of private profit ; nor did they seem to be directed by a desire for either promotion or popularity. Certainly he never sought to have any man his friend who practiced a corrupt use of public patronage or strove merely to make money out of office-holding.

But he habitually gave his own time and labor unstintedly to work which he believed essential to the general welfare, and his name is indelibly associated with

three great reforms. He was the author of the law organizing our Board of Health and of the Sanitary Code under which the death rate in this city was greatly reduced. He was the author of the National Civil Service Act of 1883. And, thirdly, he was the originator of the paid Fire Department of this city, the author of its system of Police Courts, of other details in Municipal Reform, and at last of a comprehensive scheme for the non-partisan government of municipalities to which the latest efforts of his useful life were devoted.

Mr. Eaton was born at Hardwick, Caledonia County, Vermont, June 23, 1823. He was graduated from the University of Vermont, 1848, and from the Harvard Law School, 1850. Thereafter, he was a lawyer in this city till his death. He was an associate editor of the seventh edition of "Kent's Commentaries," editor of "Chipman on Contracts," author of a work on the development of the English Civil Service, prepared at the request of President Hayes and first published by Congress; of a similar report, published by Congress on the administration of the New York Custom House and Post-Office, and of a work on municipal government. He was appointed Civil Service Commissioner by Presidents Grant, Arthur and Cleveland. He was repeatedly Chairman of this Club's Committee on Political Reform. He died in this city December 23, 1899.

Resolved, That the Secretary be instructed to enter the foregoing minute of Mr. Eaton's public services and of The Union League Club's regard for him upon our records and forward a copy to his family.

City Club of New York.

Resolutions passed at the annual meeting of the City Club of New York on April 4, 1900:

I. *Resolved*, That in the death of our esteemed and venerable brother, Dorman B. Eaton, this Club, in common with the city and the nation, has suffered a great and irreparable loss; that, while deeply deploring his death, we look with pride and satisfaction upon the achievements of his life as a reformer, and regard their ever-widening and increasing influence as the strongest encouragement to our cause and a high incentive to patient, unselfish and persevering effort on the part of the private citizen for the uplifting of the city and the State and the advancement of the science of government.

II. *Resolved*, That a committee of three be appointed by the President, to be known as the "Eaton Memorial Committee," with power to add to its numbers, the purpose of which Committee shall be to provide a suitable memorial of Mr. Eaton, in form of a portrait or marble bust, to be placed in the Club House, in recognition of his great public services, high and scholarly attainments so unselfishly devoted to the public good, his faithful service to this Club and his devotion to its objects, and, above all, that those who shall succeed him and us in carrying forward the high purposes of the City Club may be encouraged by the remembrance of his life and character

and know that we in our time were not unmindful of the debt we owed to the great reformer, Dorman B. Eaton.

III. *And be it further resolved*, That such Committee be authorized to collect subscriptions from members of the Club to carry out such purpose, and that the Committee be requested, as soon as such bust or portrait is completed, to appoint an evening when it may be presented to the Club with appropriate ceremonies.

The President, Wheeler H. Peckham, appointed the following Committee: J. Noble Hayes, Alfred R. Conkling, Frederick Middlebrouk.

National League for the Protection of American Institutions.

The National League for the Protection of American Institutions desires to place on record its sense of loss in the death of Dorman B. Eaton :

At the first meeting of the Board of Managers, December 26, 1889, he was elected a member of the Law Committee of the League, and continued to hold that position until his death. On November 10, 1892, he was chosen a member of the Board of Managers, and two years later was elected Vice-President, to succeed the late Justice William Strong, of the Supreme Court of the United States. He performed all the duties devolving upon him in connection with the League with the utmost fidelity and with distinguished ability.

He was a man of rare public spirit, and was signally devoted to the noblest ideals of the Republic. With a keen appreciation of our national perils and defects, he was not a mere critic, but applied his conspicuous powers and matured wisdom to remove defects and to defend the institutions which he loved.

His sustained devotion depended neither upon public recognition nor upon private emolument. Its flame was fed by the oil of a genuine patriotism which was as constant as his country's needs.

The loss which we sustain in his death is shared by his city, his State and the nation.

By order of the Directors of the National League for the Protection of American Institutions.

W. H. PARSONS,
President.

JAMES M. KERNY,
Secretary.

New York, January 30, 1900.

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